

was. John XXII, another non-sentimental pope, declared that the doctrine that Christ and his apostles lived in negation of property was a heresy. Then Francis of Assisi and ail who had held the same opinions as he became heretics.¹ In 1368 the strict Franciscans split off and formed the order of the Observantines, and in 1487 the Recollects, another order of strict observers of the rule, was founded in Spain, with the authorization of Innocent VIII. The stricter orders were always more enthusiastically devoted to the service of the papacy.²

898. Whether poverty is a good. The history of the mendicant orders is an almost incomprehensible story of wrongheadedness. That poverty is a good is an inversion of common sense. That men do not want what they must have to live is a denial of all philosophy. The mendicants did not invent these dogmas. They were in the mores, and they made the mendicants. That the mendicants at once became greedy, avaricious, and luxurious, emissaries of tyranny and executioners of cruelty, was only an instance of the extravagances of human nature.

897. Clerical celibacy. If according to Christian standards virginity was the sole right rule and marriage was only a concession, it might justly be argued that the clergy ought to live up to the real standard, not the conventional concession. This was the best argument for sacerdotal celibacy. It was well understood, and not disputed, that celibacy was a rule of the church, and not an ordinance of Christ or the Gospel. It was an ascetic practice which was enjoined and enforced on the clergy. They never obeyed it. The rule produced sin and vice, and introduced moral discord and turpitude into the lives of thousands of the best men of the Middle Ages. In the baser days of the

fourteenth
and fifteenth centuries the current practice was a
recognized violation of professed duty and virtue, under money
penalties or
penances. Yet the notion of celibacy for the clergy
had been so
established by discipline in the usage of priests
and the mores
of Christendom that a married priest was a
disgusting and intolerable idea. At the same time usage had
familiarized everybody
with the concubinage of priests and prelates, and
all Christendom

¹ Lea, *Inquis.* ^ I, 541.

² /&#., Ill, 172, 179.